A Nameless Samurai Warrior Contributes To Historical Footnote

By GYO HANI

TOKYO. — One day in early March 1854, an American marine private named Robert Williams died on board the U.S. warship Mississippi while Commodore Matthew Perry's flag ship was visiting Yokohama to negotiate a treaty with the Tokugawa government.

The marine was buried in an unusual ceremony at a Buddhist temple in Yokohama a few days later.

Today, 122 years later, a Japanese group is looking for the relatives of the 24-year-old American seamen after having come into possession of a hitherto unknown document that recorded William's funeral.

"We want to contact the deceased marine's kin and tell them that he did not die in vain, that a samurai was deeply moved by the funeral and recorded it in detail and that there are people here who have read that record and been impresed by it," said Mrs. Sonoko Yamanaka, secretary of a private group devoted to the study of historical figures of the Meiji Era.

The 59-year old woman helps run a group named the Society for the Memory of Count Mont Blanc and Tomoatsu Godai. Count Mont Blanc (1833-1893) was a French diplomat who served the Satsuma clan from late Tokugawa to early Meiji days as an adviser and helped establish what later became Nagasaki Shipyard. He served as the first acting Japanese miinister to Paris.

Godai (1835-85) was a successful businessman in the early Meiji Era and helped found half a dozen business establishments in Osaka Security Exchange and the Osaka Chamber of Commerce and Industry. He was one of a few Japanese who sent exhibits to the Universal Exposition of 1876 held in Philadelphia to commemorate the American Centennial.

The group has published a biography on Godai and is now translating into Japanese a biography on the French nobleman.

Mrs. Yamanaka became interested in Williams after a group member brought her an old booklet he said he had found among old documents in his house. The man is a descendant of a fendal

Cont. on P. 2

The New Canadian

An Independent Organ for Canadians of Japanese Origin

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TV Guide Gets Protest On Article By Hayakawa

NEW YORK. — An article by Dr. S.I. Hayakawa which is said to have been accepted for publication in TV Guide in March has prompted David Ushio, National Executive Director of the JACL, to send a 235-word telegram to the publishers to oppose its use.

According to reports in West Coast vernaculars, the Hayakawa article contains such allegations as "The evacuation was the best thing that ever happened to the Japanese Americans on the West Coast." He is also reported to have written that Japanese Americans were better off today because if it were not for the Evacuation they would still be on the farms of Livingston or on fishing boats in San Pedro.

Insisting that "TV Guide stop publication of the article until such time that it can be historically corrected and reviewed," the telegram from Mr. Ushio went on to point out that "Hayakawa did not experience wartime internment as did 100,000 Japanese Americans. His comments do a disservice to the Japanese American community and are defamatory which threaten our reputation and integrity."

It continued, "He did not actively involve himself with the affairs of the Japanese American community and his previous comments are grossly misleading, reviving old rumors and myths which bring Japanese American racial abuse. .

"Respected national leaders of Japanese ancestry strongly dispute Hayakawa's comments and deplore his simplistic interpretatations based on half-truths and myths."

Because the television special about the Evacuation, "Return to Manzanar," is expected to be shown in March, it is speculated that the article was scheduled for publication in the same week's issue.

Informed of this possibility, John Korty, producer of "Return to Manzanar," has also contacted TV Guide to protest the article.

New Chairman Of Ont. Advisory Council On Multiculturalism

TORONTO. — Dr. George Korey, 54, distinguished academic and management expert with a background of leadership in ethnic communities, has been appointed chairman of the Ontario Advisory Council of Multiculturalism, Premier William Davis announced recently.

Dr. Korey, executive vice-president and Dean of External programs, at Ryerson Polytechnical Institute, succeeds Ernie Cherkeris of Sudbury, who remains a member of the Council.

Dr. George Korey is shown with Margaret Birch, Minister of Social Development.

Former Supreme Court Justice Calls Evacuation "Horrendous Violation"

BERKELEY, Calif. — Speaking on the topic, "The Role of the Supreme Court in the Protection of Fundamental Civil Rights" at the University of California at Berkeley, recently former U.S. Supreme Court Justice Arthur J. Goldberg called the evacuation and confinement of Japanese Americans during World War II a "horrendous violation of constitutional rights."

Justice Goldberg was the first speaker in a series of four free public lectures in the University's Hastings College of Law Bicentennial Year program.

His direct reference was to the 1944 case of Korematsu versus United States, in which a Nisei who had refused to be evacuated from San Leandro, Calif., was found guilty of remaining in an area prohibited to all Japanese, and in which the Supreme Court affirmed the government's right to exclude persons of Japanese ancestry from certain areas.

Japan Bowling Fad On The Wane

TOKYO. — The bowling fad is on the wane in Japan. The number of alleys has decreased from a peak of 3,734 in January, 1973 to 2,300 last December.

Alleys of about 32 lanes cost about $1.6 mililon to build and most of those started in 1972 or later are deep in debt and unable to pay construction costs. Many owners want to sell, but there are few offers because of the recession and the money squeeze.

Some operators have converted their alleys into pachinko halls, warehouses and toy gun firing ranges.

Travelling Jpnz. Artist Robbed

SEATTLE. — Yoshikazu Momose, 27-year old member of the Kiyoko Suizenji troupe, was the victim of a $8750 theft in United States and Japanese currency from his room at the Washington Plaza Hotel, it was reported to police.

He lost $520 in American currency and one million yen, worth $3320. Police said the room on the 24th floor showed no signs of forced entry.

Attorney-General Wants Report On Case Of Robert Tanaka

By CLIVE THOMAS and JIM TRAVERS (Hamilton Spectator)

HAMILTON. — Attorney-General Roy McMurtry has asked the Law Society of Upper Canada for a full report on its handling of the Tanaka case.

Robert Kei Tanaka, 31, was disbarred Feb. 20 by the Law Society after he was found guilty of conduct unbecoming a lawyer. Mr. Tanaka admitted forging documents in order to practise law in Hamilton for nearly two years.

John Rowsome, executive assistant to the attorney general, told The Spectator recently that Mr. McMurtry has asked for a full report on the Tanaka situation because of questions raised about the case.

Law society treasurer Stuart Thom said "We will be informing the attorney-general by official letter that Mr. Tanaka was disbarred for actions unbecoming a lawyer and the reason why we made that finding.

"We will open all our files and reports on this matter to the attorney-general if required.

Mr. Thom said the attorney-general wishes to see if there are no grounds for criminal action.

Mr. Thom said the law society does not make reports to the attorney-general as a normal procedure.

The report requested by Mr. McMurtry will deal with all questions raised by the Tanaka case and not simply to the status of cases handled by Mr. Tanaka while he practised law.

Questions raised by the case include:

• Could the law society discipline Mr. Tanaka even though he had not fulfilled all requirements to become a lawyer?

• What is the status of cases handled by Mr. Tanaka while he practised in Hamilton without complete qualifications?

• Do clients defended by Mr. Tanaka have the right of appeal and is his signature on legal documents valid?

After a two-hour debate recently, the lay society took the position that it could discipline Mr. Tanaka because he had been called to the bar of Ontario and has acted as a de facto lawyer.

In making that decision the benchers of the society, the ruling body over lawyers in the province, turned aside defence lawyer Claude Thomson's argument that Mr. Tanaka was outside the jurisdiction of the society because he had obtained access to the bar by deceit.

At that time Mr. Thom admitted that the society was dealing in a gray area of law but said the society decided to treat Mr. Tanaka as a lawyer.

After deciding that Mr. Tanaka could be dealt with as a lawyer, the society found him guilty of misconduct on the grounds of his admitted forgery and disbarred him.

"We treated him as a lawyer and disbarred him as a lawyer. I trust that is the end of the matter," Mr. Thom said.

But Ontario Liberal Leader Stuart Smith immediately called for a judicial inquiry into questions surrounding the Tanaka case.

Dr. Smith said that in spite of the law society decision and action to disbar Mr. Tanaka, he felt a full judicial inquiry into the case is needed "to clear the air."

Dr. Smith said he would ask Mr. McMurtry to launch the inquiry.

But as of recently, Mr. Rowsome said, Dr. Smith's request had not been received. The attorney-general had taken his own initiative in the case.

At the time of the law society decision, Mr. Thom said the benchers had not looked into problems concerning the status of cases handled by Mr. Tanaka because of the nature of the decision.

(Cont. on P. 3)

Case. . .

(Cont. from Page One)

He said if the society had decided that Mr. Tanaka was not a lawyer then the society would have to consider the status of the cases.

Mr. Tanaka ran into problems with his law education when he was fired from a city law firm during the required 12 month articling period.

After serving short periods with firms outside the city, Mr. Tanaka forged the name of city lawyer Larry Humenik to gain access to the bar admission course.

He completed that course successfully and later opened his practice in Hamilton.

The law society was informed of the forgery in the summer of 1975 and a disciplinary hearing was scheduled for December.

That hearing was never held even though at least one witness was subpoenaed. Mr. Tanaka claims he tendered his resignation to the law society finance committee at that time.

His resignation was later rejected and the second disciplinary hearing scheduled.

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Samurai. . .

(Cont. from Page One)

lord in Aichi Prefecture.

The handwritten, hand-bound booklet is titled "Senbo Kibun, Vol. 1" (Happenings at Uraga). Its author's name is not given. Apparently written by a samurai, the 80-page booklet contains a record of incidents at Yokohama while Commodore Perry's fleet was berthed there for treaty negotiations, and has a few good illustrations. One of the illustrations is of a funeral procesion of U.S. seamen. When she read the passage, Mrs. Yamanaka learned it was for a seamen who died while the fleet was in Yokohama.

She immediately became interested in his identity and searched for it among books on Perry's historic visit. In the meantime, the authenticity and age of the booklet was established by an adviser to the National Diet Library.

Mrs. Godai soon discovered the seamen's identity while reading a Japanese translation of "Old Bruin' Commodore Matthew Calbraith Perry" by Samuel Eliot Morrison. The book showed that the seaman's funeral played an important role in establishing a friendly atmosphere for the difficult negotiations.

The problem of the sailor's burial was brought up in a talk on March 3, 1854 between Perry and Hayashi Daigakunokami who represented the Tokugawa Government. Morrison's book reads: the Rector's emphatic negative, introduced an immediate problem. A private of marines named Robert Williams had just died on board Mississippi; could he be buried on Natsu Shima (Webster Island) Hayashi offered condolences on the death of 'one coming so far' from home, but insisted that burials were forbidden on that island, and proposed that the marine be temporarily interred at Uraga and later translated to the Dutch cemetery at Nagasaki.

"Perry, to whom the very name Nagasaki was anathema, said that would never do. The Commissioners then conceded that the marine could be buried in Yokohama. 'Perry appeared to be extraordinarily grateful,' recorded a Japanese scribe, "to the extent even of shedding tears.' For 'Old Bruin' had a heart, and every sailor and marine on board his ship he regarded as a member of the family.

"Seldom has a dead marine been the subject of high diplomacy or accorded a burial service in two religions. All ships' ensigns were halfmasted next day, and at least a thousand Japanese watched the funeral procession respectfully. There was a guard of marines with reversed arms, a fifer and muffled drum which played the Dead March from Saul.

"The Japanese had been introduced with such horror of Christianity (an official who picked up a prayer book on board the flagship dropped it like a hot coal when he saw the cross), that Chaplain Jones anticipated trouble and asked the Commodore for instructions. "Do exactly as you always do at home; no more, no less,' said he. 'But suppose I am interrupted?' 'Go right on with your service,' said 'Old Bruin.'

"No interruption occurred, Jones in his preacher's gown received every mark of respect from the Japanese spectators, and after he had concluded the burial service according to the Book of Common Prayer and the marine guard had fired three volleys over the grave, a Buddhist Bonze took over with gong, incense and prayers, concluding by throwing into the grave a viaticum consisting of rice, candles, a bag of money and a pass to get through the heavenly gates.

"These gracious gestures of the Japanese went further toward creating good will on the part of the American enlisted men than any other episode of this crucial visit to Japan. As cabin boy Allen of Vandalia recorded, they considered it "a most striking and convincing proof" on Japanese friendliness.

"Williams's body was later translated to Shimoda and buried beside that of a sailor killed by a fall from a mast. The gravestones are still there beside the Gyokusenji temple."

When she read this, Mrs. Yamanaka compared it with the booklet written and illustrated by the unknown samurai. They corresponded beautifully. The booklet related:

"The man was from a country called Ireland, and his name was Robert Williams. He was 24. He became sick while in Macao and died after coming to our country. His rank was a private.

"The funeral procession was preceded by guard of soldiers with arms who were all in tears. Some very practically grief-stricken."

The illustration shows Chaplain Jones walking second from the rear just in front of a bugler and following the flag-draped casket being carried by four men.

Mrs. Yamanaka said she wanted to get in touch with the relatives of the marine private to complete a small chapter in Japanese-U.S. relations involving nameless people — a seaman who would not have been mentioned in any history book had he not died the way he did, an unknown samurai who painstakingly recorded it, and a group of people who are interested in history — especially the history of people not too well recorded.

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Personal Notes Across Canada*

CARD OF THANKS

We wish to express our sincere gratitude to our many friends and relatives for their kind assistance, warm expressions of sympathy, many floral tributes, koden and telegrams during our recent loss of our dear husband, father and grandfather, Kanetaro Kawaguchi, who passed away on February 16, 1976.

Mrs. Kiyoko Kawaguchi,
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Birth

WINNIPEG. — Gordon and Shirley Teranishi (nee Kondo) recently announced the birth of their first born, Tracy Dawn, a daughter, on Jan. 9, 1976 at Womens Centre, weighing 5 pounds, 9 ounces.

Obituaries

HIRAKIDA

VANCOUVER, B.C. — Mrs. Hagino Hirakida, 96, passed away on Feb. 20, 1976 at Vancouver Hospital. Funeral service was held at Buddhist Church on Feb. 22 and cremation at Mountainview Cemetery on Feb. 23.

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Warns Of "Rearmed Expansionist" Japan

By DOUG WILLIS

DAVIS. — A drastic cut in U.S. military spending could bring about a rearmed, expansion-minded Japan, probably with nuclear weapons, U.S. Sen. John Tunney said.

"The Japanese have had extreme expansionist philosophies, a reaction to their insularity. And I think it would be very dangerous to the United States if the Japanese rearmed. You might well get a militarist government again," Tunney said.

The Calif. Democrat made the comments recently in a foreign policy debate with about 50 university students during a campaign appearance at the Univ. of Calif. Davis campus.

He also said the humiliation of Nikita Khrushchev in the 1962 Cuban missile crisis is the reason for the increased power and influence of militarists in Russia today.

Senator Tunney said he will support giving defensive military aid to neighboring Zaire, an ally of Angola, if Zaire guarantees the weapons would not be sent to Angola.

Tunney said he personally received assurances from diplomats for Zaire and Zambia that those countries favor "a political, not military solution in Angola."

Tunney, who is seeking reelection, visited the UC Davis campus one day after an appearance by his liberal challenger, antiwar activist Tom Hayden.

In an event billed as a news conference at which students could ask questions, Tunney said repeatedly that he supported realistic cuts in the U.S. defense budget.

But when one student advocated a 50 per cent cut, Tunney said a major cut would cause Japan to rearm — probably with nuclear weapons — to defend herself.

"If we should either eliminate the nuclear umbrella over Japan, or should cut back significantly in our defense spending, the Japanese would rearm and they probably would develop the atomic bomb. They have the capacity to do it overnight," Tunney warned.

"I think it would be a disaster to have the Japanese rearm. I think it would create repercussions in the Far East that could be devastating," Tunney said.

When another student interjected that it would be better to have the Japanese spend their money on arms rather than the United States, Tunney replied, "It cost us an awful lot in World War II."

A moment later, Tunney repeated his remark about World War II for emphasis.

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"True And Real Life"

By Dr. TAITETSU UNNO
(From Metta)

I once visited the Wahiawa General Hospital at the request of a friend who wanted me to talk on the essence of Shinshu to her mother — 86 years old and totally deaf, no previous contacts with Buddhism, and causing mental anguish to her family because of her absolute refusal to eat any food. She wanted to be left alone to die.

Having just returned from a busy lecture tour of Maui, I had no time to prepare beforehand what I would say to a stranger who was deaf. I would also have to refrain from using too many technical Japanese Buddhist terms which would have been alien and meaningless, she being non-Japanese.

My friend took me to the hospital which is about a 45-minute drive from my apartment, and she introduced me to her mother. Although gaunt, pale, and weak, she was the epitome of stubborn old age. When I held her hands, however, a faint smile crossed her face. Her whispering was barely audible, but I understood that she had been waiting for me.

I took the writing pad next to her bed and with a felt pen wrote in large letters so that she could read them easily:

Your body is a container of life. It contains true and real life. Your body and your true and real life are two different things — related but different.

I tore off the sheet of paper and handed it to her. And I immediately began writing on the second sheet:

Your body is old and tired and and doesn't want to go on anymore, but true and real life within you is not. In fact, it wants to live on forever.

Tearing off his sheet of paper and handing it to her, I continued writing on eleven successive pages:

You have taken care of your body but now you must take care of true and real life that flows in you. Something in you wants you to awaken to the precious life that flows deeply within.

As you awaken to true and real life within you, you will feel good and warm and alive. Then all of life, including those who love you, will also awaken to the same and true real life.

Although I don't know you at all, in one sense I have always known you — through true and real life that flows in you and me and everyone around us. Because of this true and real life, I love you deeply as I love myself deeply.

When we appreciate true and real life that flows in the deepest parts of ourselves, then we also take great care of its container — this physical body — for without it we could never have come to appreciate true and real life.

To die or not to die — we really don't have a choice. If we could choose, it would be so simple. We can only take care of our life-body and body-life until the fullness of time and being ends our existence on earth.

In my own life I often forget the true and real life deep within me. But whenever I do and get lonely, unhappy, frustrated, or angry, something deep within me calls me to awaken and return to true and real life.

The call is a call for me to return to my real home, the home of homes, where all existence really comes alive. I hear the call through the words, Namu-amida-butsu. This is known as the Name-that-calls.

Namu is me — lost, confused and wanting to find my real home. Amida is immeasurable life — true and real life which is my home of homes. Butsu is Buddha — the awakening to this true and real home. The three are not separate but interdependent and one.

In response to the Name-that-calls, I say Namu-amida-butsu. This is acceptance and affirmation of true and real life. No need to understand fully, no need to explain anything, no need to convince anyone.

Although I am incapable of truly loving other people, others love me — many times in unknown ways. Although I fail to appreciate other people's concerns for me, they truly sustain my existence. But when I live in Namu-amida-butsu, I am made to love others and to appreciate others — all this by virtue of true and real life.

I am able to experience warmth, love, and oneness. May you waken to true and real life that flows in you, me, your loved ones, and all beings. Thank you for listening — not to me, but to the call of true and real life coming from deep, deep within you.

Although I had a particularly heavy schedule that day — seiza in early morning, meeting students for term papers during the day, TV interview taping in late afternoon, and preparing the Tannisho lecture for the weekly seminar that evening — they are already fading into the nebulous past as parts of a dim memory. But the gaunt, yet hopeful, face of the old woman, anticipating each handwritten page, I shall never forget.

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Book Review . . .

Kawabata's "The Izu Dancer & Other Stories"

By ALLAN BEEKMAN

THE IZU DANCER AND OTHER STORIES: The Izu Dancer, by Yasunari Kawabata, tr. by Edward Seidensticker. The Counterfeiter, Obasute, The Full Moon, all by Yasushi Inoue; tr. by Leon Picon. Tuttle, pbk, 144 pp., $3.75.

In 1925, Kawabata laid a cornerstone of his later great reputation with an idyll of teen-age love set against the rustic background of the Izu Peninsula.

The tale begins with a student midway in the peninsula, which thrusts into the sea, from the eastern coast of Japan, like the head and neck of a tortoise separating Suruga Bay from the Sagami Sea. On his way to South Izu, the student is climbing towards Amagi Pass.

He overtakes a group of strolling players, scrapes up acquaintance with them and is accepted into their fellowship. He had previously been smitten with a 13-year-old dancer travelling with the troupe, whom he had seen at a distance.

Arriving at Shimoda, on the far side of the peninsula, he embarks for Tokyo. The troupe sees him off. As their figures fade in the distance, he weeps.

For a lovesick 19-year-old, the parting is sad. From the point of view of the reader, the parting is neither final nor tragic; the romance has prospered. The student has already arranged a reunion with the troupe.

Innocent of the obstacles and complications one may see in a movie version, the tale covers only 20 pages. But so lustily has flowered the reputation of Kawabata, the publishers have given priority billing to this slight effort of his youth — over 83 percent of the book carrying three important stories by Inoue.

The Juxtaposition of the works of the two authors is happy, however, Inoue and his works likewise are associated with Izu.

Born in 1907 to an Army surgeon in Hokkaido, Inoue, in infancy, was taken to live with his grandmother in the Izu Peninsula. He loves the region; two of his three stories in this book begin with references to it.

In "The Counterfeiter" (Aru Gisakka no Shogai), the author has been commissioned to compile a biography of the great painter Keigaku Onuki. After delays, "I took as a working place a small retreat in a mountain village at the foot of Mount Amagi in my native Izu Peninsula."

Gathering biographical material, the author finds many counterfeits of the painter's work, identifies the counterfeiter and becomes fascinated with his life. Finally the author finds the key to the counterfeiter's character and perversion.

Again, in "Obasute", he mentions the region of his childhood:

I come from a mountain village in the central part of the Izu Peninsula. . . tales about discarding the old folks in the mountains in ancient times have been handed down from generation to generation. In all likelihood it was along with these tales that I heard the Legend of Mount Obasute. . .

Inoue is a scholar and historian. His interest in Obasute awakened, he began to research the legend. He discovered that the practice of obasute (literally: discarding the old) has been practiced in the archipelago in ancient times; legends about the practice had existed in every province. Many of these legends had become incorporated with the Mt Obasute legend.

He strives to understand the psychology of those who had abondoned their old and to learn why the abandoned had cheerfully accorted their fate. In body and spirit he draws closer and closer to Mt. Obasute. Near the end of the story he is at Obasute Station, heading towards "Choraku Temple, which is known to be a famous moon-viewing site".

Only an undercurrent in "Obasute", moon-viewing forms the background in the third story, "The Full Moon" (Mangetsu), in which ruthless men intrigue to gain preeminence in their business firm. The story opens at a company party for the viewing of the harvest moon, the characters acting contrary to their usual and expected behavior. Skillfully exploiting this enigmatic conduct, the author piques the curiosity of the reader, encouraging him to read on to find the solution.

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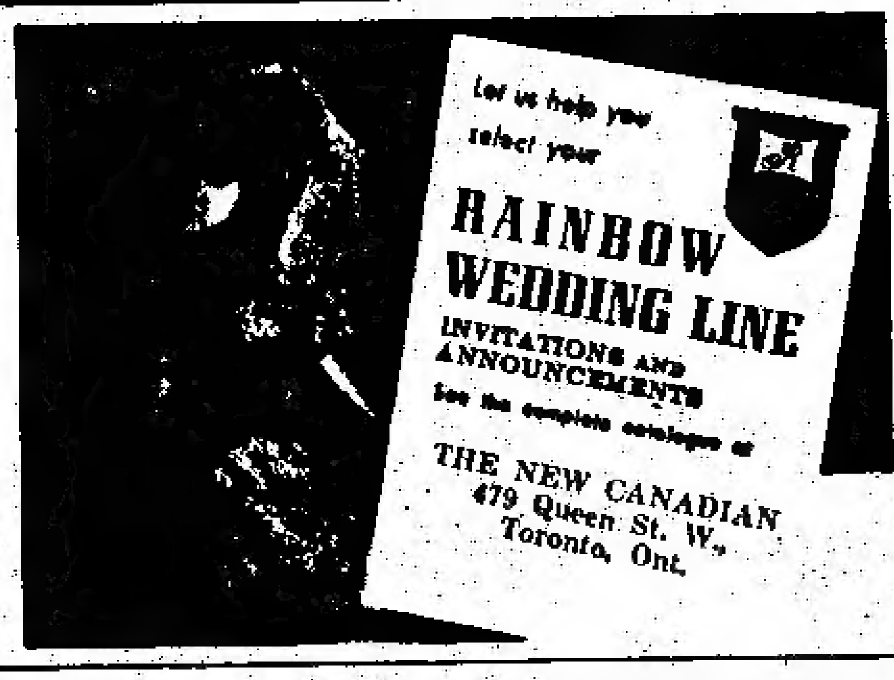

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The Legend Of Obasuteyama

Once upon a time, there lived a son who was very dutiful and devoted to his father. In those days, it said, there was a law requiring aged parents who could no longer work to be carried to and discarded in the moutains.

The affectionate son's father also grew old and was no longer able to work. When the time came to discard him, the son one day set out with the father on his back and went deep into the mountains. While carried on the back of the son who loved him dearly, he tore off twigs and dropped them to the ground as guiding marks for fear the son might get lost on his way back.

Far up in the mountain, the son spread leaves at a spot which was sheltered from the rain and placed the father on the leaves. "Now, my dear father," he said, "I must bid you farewell." Thereupon the father broke off a nearby twig, and showing it to the son, said: "Dear son, lest you lose your way, I have dropped twigs like this on the ground so that you may find your way. The twigs will guide you home. Now, good-bye dear son!"

Moved to tears by his father's affection, the son could not leave him behind and carried him back down the mountain.

However, if this became known to the lord of the country, both the parent and the son would be severely punished. So he soon dug a cave in the back yard and hid his father there. Every day, he carried meals to his father in the cave, and whenever he obtained a delicacy, he never failed to share it with him.

One day, the lord put up notices in various parts of the country, calling upon the people to submit "ropes made of ashes." Everybody was at a loss how to twist ashes into ropes, and in the village where the dutiful son lived, no one could solve this difficult problem, either.

Upon learining of this, the father said to his son: "Strand a rope tightly and burn it on a board." When the son did just as the father had told him to, a rope of ashes was formed. He took it to the lord and received high praise for having solved the difficult problem.

Shortly after that, the lord showed him a simple wooden pole which retained no traces of its original shape, and ordered him to confirm which end of the pole had been the root. The son brought the pole back home and asked his father what to do. The father said to him: "Put the pole slowly into the water. The end which floats lightly is the head, and the end which tends to dip into the water is the root."

The son tested the pole according to his father's instruction and reported the result to the lord. Impressed with the fine settlement of the second difficult problem as well, the lord warmly praised the son.

However, the lord then came up with a third knotty problem, which was more difficult than the previous two: he ordered the son to make a "drum that can be sounded even without beating."

The son again consulted his father who immediately replied: "Well, nothing could be easier, son. Go and buy leather. Then go to the mountains and bring a beehive." The son did as instructed and the father made him a drum with the beehive in it. "Take this to the lord," he said to the son.

Promptly the son took the drum to the lord. When the lord touched the drum, the surprised bees within flew about and bumped into the leather membranes. Consequently, the drum started to sound.

Complimenting the son on the remarkable solution of the three difficult problems in succession, the lord asked how he could manage to find such wonderful solutions.

The son replied: "Being too young to have enough experience and wisdom, I could not work out any of the problems. To tell the truth, I obtained all the solutions from my old father, rich in experience and wisdom." Tearfully, he confided everything, saying: "I could not leave my father behind in the mountain, so I have hidden him in my home."

Impresed with the son's story, the lord said: "Well, I did not know old people were so sagacious and valuable. From now on, nobody will be allowed to cast off old parents in the mountains." After that, old people spent happy lives together with their young.

(Wheel of Dharma)

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天氣晴朗なれど (三八二)

佐藤愛子

朝子はほっとしていつた「お夕飯もまだなの。ねえ早く仲裁してちょうだい」

「いや、無理ですよ。無理です」

青葉は脱ぎかけた靴をまたはいた。

「奥さんの部屋へ行きましよう」

「えつ、私の部屋へ?」

「ええ、就職口が一つあるんです。そのことをお話したいんです」

「じゃ、離れへ行きましようか」

朝子は青葉をつれて離れへ行つた。

「どうぞお上りになつて。お掃除をしただけでまだ何も揃つてないのよ。お茶も出せないわ」

「いいです、お茶は」

青葉は上つて来ると、ガランとした座敷の眞中にどつかとアグラをかいてまりを見廻した。

「いろいろ有難うございました。とても、いいお部屋。二間もあつて勿体ないようよ。一人暮しには……」

朝子は青葉と向き合つて坐り、團扇で風を送りながら、ちよつとはにかんで笑つた。青葉がこんな風に、悠然とアグラをかいた姿を朝子ははじめて見る。これまで朝子の家へ來ていた時の青葉は、元上役を訪ねて來たサラリーマンらしく、どこか緊張して禮儀を失さぬようにと心がけているようなところがあつた。しかし、今日の青葉はすつかりくつろいでいる。朝子はその青葉のくつろいだ氣分が嬉しかつた。

「青葉さん、上着をお脱ぎなさいよ」

朝子は青葉の後ろに廻つて、上着を脱がせた。

「今夜はむしますね」

「ネクタイをお取りになつたら……」

「じゃ、失禮します」

朝子は胸がときめいた。ネクタイを外すなんて、愛人のところへ來た男みたいだわ……朝子はテレビドラマでこういう場面を見たことがある。男は妻の目を盗んで愛する女のところへ來る。夏の暑い盛り女の部屋に來て、上着を脱ぎネクタイを外し、ほつと息をついていうのだ。

「ここへ來ると、ほつとするんだ。まるで何年も住みなれた故郷の家へもどつたような氣がするんだ……」

「青葉さん……」

朝子は青葉の上着を持つたまま、その背中にそつと頰を寄せていつた。

「お會いしたかつたわ……ただたつた一日會わなかつただけなのに、お話したいことがいつパイあつて……」

「ぼくも氣がかりでしてね……」さつきここへ電話をしたら家へ行かれたというので、やつパリ歸る氣になつたんじゃないかと……」

「まあ、青葉さん、ひどい。どうして私がそんなことを」

朝子は青葉のワイシャツの背中を叩いた。

「痛いつ!ひどいな、本氣で叩きましたね、奥さん」

「奥さんはやめて」

朝子は青葉の背中に向つて甘えるようにいつた。

「私、もう奥さんじゃあないんだもの……」

天國の道を求めて

信仰の法則は己を愛するように隣人を愛する事にある。

人々が神の國を崇め、望むことは神が人間に信仰、力を持たせて下さつた無上の恵みなのである。私達は知つている。地上の總ての物地球の存在、宇宙の支配となる全智全能の神の御技を學ぶ時、不思議な人間の生命力、神とのつながり、正に天の父なのである。

神を崇拜し神の國を望む者は、天國の建設を申出る者に耳を傾ける。

天國は世界全人類幸福を司どる父なる愛、支配者の居給う國なのである。世の人々が天國を望まずして人生の快樂は有りえない。されど罪を辨えず、人の道を守らず、道徳を無視して法律を捨てていては、天國の道は脱線しているのではないか法律を表示しながら、罪を辨えなければ、政治は死である。

政治の死んでいる處には罪は解消されていない。暗い世の信仰が勢力を持つて政治を支配しているからである。

人の世が暴力の政治を無視するものな罪はますますはびこるであろう。ある時代に於ては暴力團の不法取締の為秘密團が仕事をした。この秘密團が正義と道の目標のもとに神に忠實に、貧しき人々にも公平に、憐みをもつて愛の正しき為を指導してこの世の利益をはかつていたならば、善き働き、善き隣人、社會の佳き指導者として尊敬され讃謝されるであろう

愛の働きは神が支持して下さる。愛情の働きがこの世の最上の勝れた美を現わすのである。人々に備えられている本能の精神、望みが信仰の尊さから活動を受けて働くのが愛情として神の御心にかなうから尊ばれるのである。本能は人の生命として世に生きる靈の慾情なのである。

神の定め給いし人間本性は靈なる神の國を崇める事によつて、慰めを得、喜びを賜わり、滿足感を受け、樂しさを味わう人生快樂の幸福境に入り得るのである。

聖書「人を生かすものは靈であつて、肉はなんの役にも立たない。私があなたがたに話した言葉は靈であり、また命である。」ヨハネ六章六三

人が本能の慾情によつて生きようとしても、總て信仰によらない働きは、肉の思いとなり、肉要求に從つて働くから罪を生じて死となる。

聖書「肉の思いは死であるが、靈の思いはいのちと平安とである。」ローマ人への手紙八章六」

(廣告) 佐野繁一

夫 **兼太郎**(和歌山縣二尾出身)

儀昨年夏より肝臓癌發病中の處二月二十六日セント・マイコル病院にて苦痛の様子もなく急死致しました。故人在世中は知友の皆様より御見舞品を戴き有難うございました。二月十九日トロント佛教会に於て石浦、譚城両開教使により葬儀執行の際多数皆様御会葬を戴き、お忙しい中にも拘わらずその上澤山の御香典、供花又遠方より弔電を戴き遺族同悲しみの中より皆様の御厚情を深く感謝致して居ります 失禮乍ら紙上を借りてお礼を申上げます

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友人代表 坂本淺吉

母 **開田ハギノ**(九十一才、福岡縣出身)

儀永らく自宅にて療養、でありましたが數ヶ月前より不幸にして口唇癌、おかされ其後老衰日を追い著しくなり二月十日入院、あらゆる治療薬石の効もなく二月二十日午前四時半安らかに永眠致しましたことを生前厚知の皆様にお知らせ致します。二月二十二日晩佛教会堂にて告別式を營み二十三日マウンテンビュー墓地に埋葬致しました節は皆様御多忙中多數御會葬下さり過分なる御香料供花弔電を頂き、故人生存中賜りました再三再四にわたる御懇情と御交誼を併せ遺族一同衷心より深謝申上げます。一々参上御禮申上ぐべき筈の處御尊名伺いもれもある事か、存じ失禮乍ら紙上をかりて厚く御禮申上げます

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〔カルガリー〕當市の日本語學校は昨秋はじめて開校されたが、毎週金曜日午後七時半から九時まで市内のクイーン・エリザベス高校の三教室を使つて授業している。

現在三つのクラス（三―五才、六―十才、十一才以上）を合わせて約七十名の生徒がおり、このうち約五十名は常時通學している。在住日系人数にてらし合わせると、かなり高い生徒數ということになろう。

なお、このほど行われた日本語學校總會で、學校規則が承認され、眞柄及び吉田兩ドクターが理事として選任された。カナダ政府はカルガリー日語學校を公認したので、今後同校への寄付すべては非課税扱いとなる。アルバータ州政府は同校に對し九四五弗援助金を與えた。

サンダーベイで紅白歌合戦上映

オンタリオ州西北のサンダーベイ市プルデン街のノックス合同教会で來る四月四日（日）午後七時からエヌエイチケーの「紅白歌合戦」のフイルムが上映される。これはオタワ日本大使館の好意によるもの。一般の來場を歓迎。

二百余参集

滋賀縣人が親睦

カナダ滋賀縣人會は第二回總會と親睦会を三月七日午後トロント佛教会で行い參集者は二百人をこえる盛況であつた。まず追悼法要が　まれ、親城開教使の法話後階下で折詰弁當を樂しみながら余興がくり出され西村登美夫人の日本舞踊もあつてにぎわつた。

總会は階上で七六年度役員候補リスト五十名中から三十五名をえらび、會務会計報告を承認、會長副會長のあいさつなどがあつた。遠く晩市、モ市からの縣人參加もあつて『滋賀縣人会盛んなり』の觀を示した。多くの會員より◎寄付に感謝している。

○寄付名追加△金五弗特別寄付 川端榮次郎氏 カムループス佛教會

ト市日系野球リーグ

四チームで五月下旬から

トロント日系人野球連盟の役員總会がこのほどＪＣ系會館で開かれ、前年度の規約改正、會計報告などがあつたのち新役員選出並に各チーム新監督が決定した。役員は黒澤、三枝、内藤、折田の諸氏。

今年は五月上旬より四チームがリーグ戦を行い、移住者兼團杯をかけたプレイオフ、そして選抜選手によるオールスターとカン国チームの親善ゲームが予定されている。

○マネジャー――オールウエールーフィングは南 四四四―六八一〇 タタブ・ヤングは川村 七八二―七一九五 ヤマト・ステレオは岩下 四六五―八八九三 神奈川は多恵 二九三―九〇五八

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〔ロンドン〕當市の經濟專門紙フイナンシャル・タイムズはこのほど世界主要都市の物價比較を發表した。それによると観光客にとつて一番高くつくのはニューヨーク、次がパリ、三位はアムステルダムで東京は第十位から第七位に上つて來た。ただしタクシー料金は世界ナンバー・ワン。食事代は第四位で、宿泊費は第二十八位となつている。

晩市交響樂團 ト市で公演

バンクーバー交響樂團、常任指揮者 秋山慶和氏は來る五月十八日夜八時半からトロントのマセイ・ホールで公演する。當夜はとくに入場料を半額にする。メーン フロア三弗 五十仙、四弗五十仙、バルコニー三弗五十仙、四弗五十仙、ギヤラリー一弗五十仙、二弗五十仙。マセイ・ホールに注文すること。

池坊 いけ花實演が人氣

小林師が佛教会と共進会場で

カナダ最大の『春のフラワー及ガーデン・ショウ』がト市共進會場の自動車展示館で今週末まで開催されたが、最終日には日系ガーデン・クラブからの出展として森下師範（美生流）の生花があつた。

なおトロント佛教會堂で三月六日午後、池坊花展があり、力作五十点の出展、特別講師小林八太郎氏のいけ花實演が人氣をよんだし吉富、河口兩夫人の大作もみごとであつた。小林講師は共進會場のフラワー・ショーに、いけ花實演を依頼され多くの觀衆の眼を樂しませた。

東京の地下から象の骨が續々

〔東京〕東京地下鉄建設勞務者たちは今週、就働中の地下から化石となつたニューマン象の骨九十個を堀り出した。當局の推定によると、骨は十五万年前のものとある。地下七二呎でみつかつたが、頭部の骨一個、アバラ骨三十八個、背骨十六個を集めた。大昔、東京に象が住んでいたということになる。

四月四日に紀州会の催し

カナダ紀州会では來る四月四日（日）午後四時から天竜（古屋商店前）で總会と創立十周年記念祝賀会を催す。會食費は一人三弗。八十才以上の高齢者及び功勞者に對して記念品を贈呈する。なお準備のため出席者は松尾、中道、宇井、玉置、那須氏のいづれかへ通知すること。

■故千葉（田中）尚美さんはニューカナデアンがビーシー州カズローで發刊していた時代に働いてくれた人であり、娘さんの麗美さんもニューカナデアンの英文記者をしていたことがある。本社は深く哀悼致します。

求む 一名

日英両語をはなし、ナイアガラのカナディアナみやげ物店でフルタイム店員としてすぐ働ける方。宿舍及び任地までの交通費支給。高給及び販賣コミッションあり。電話（コレクト）四一六―六三二―二三五二

求 自動車メカニック。ホンダ・シビック販賣店。電話二二二―六五五五のキング氏を呼んで下さい

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お禮と知らせ

トロント日本語學校卒業生第三回訪日研修團資金募集のため二月二十二日日系文化會館で催しましたト市總領事館と共催映畫会に多數の皆様がご來觀下され大成功に終りましたことを厚く御申し上げます。

なお來る三月二十八日（日）午後三時と八時 二回 ト市總領事館共催の映畫『あこがれ』を上映致しますので、卒業生訪日研修團援助のため多數の方々がご來觀下さいますようご案内申し上げます。

卒業生第三回訪日研修團資金募集のため日本航空援助の訪日旅行ラッフルは語學校維持会内の實行委員会で賣出しておりますが、三月二十六日までにお買い求め下さい。また同實行委員会は七月八日出發のチャーター機（日航）による訪日旅行團を組織しております。

トロント日本語學卒業生訪日研修團 實行委員会

東寶作品「あこがれ」總天然色

新珠三千代、内藤洋子主演の青春大作

おしえて下さい本當の愛を……きかせて下さい本當の心を……

トロント日本語學校援助のため次の通り映畫会を催します。座席整理券は左記の申込先で求められます

□日時 三月二十八日（日）午後三時と八時の二回

□場所 トロント日系文化会館

◎申込先 日本語學校關係者 北村 九二一―二九二六 加藤 二四九―一八〇五 大陸時報社 三六六―一八八八 ニューカナデアン 三六六―九八二五 古屋、ダンダス・ユニオン、サンヨー 三六六―五〇〇五 各日系・商店

主催 日本總領事館 トロント日本語學校

……訪日觀光團……

今後、月二回より三回の出發がありますのでお問合せ下さい

ハワイ観光團 三月二十六日―四月四日 四月五日―四月十六日 空席がありますので至急お問せ下さい

呼寄せ觀光團 昨年好評を得ましたので今夏三週間、呼寄せ觀光團の日付を決定しました。ご連絡下さい。詳細をお知らせいたします

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今年の訪日ツアー

出發	歸國
三日二十日	四月十九日
三月二十九日	四月二十六日
四月三日	五月三日
四月十七日	五月十七日
四月十八日	五月九日
五月一日	五月三十一日
七月一日	七月三十一日
七月二十四日	八月二十三日
十月十日	十一月七日

◎ハワイ、ナサー、バハマスその他の島、メキシコ、フロリダ等のパケジ・ツアーを澤山用意しております。

◎長期間、日本滯在を希望される方はぜひご連絡下さい。

◎夏休みにご家族を日本から呼び寄せになられてはいかがでしょう。

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食用野草案内

江崎前圭

逸見金三郎という先生の「食べられる野草」という本を手にいれて、何とも楽しく読んだ。私共の身辺にこんなにも沢山、食用になり美味な木の芽や草があるとは知らなかった。

春の七草は知つていても実物は知らなかつたり、わらび、ぜんまい、たんぽぽが食用になることは知つていても、カンゾー、クロバー、れんげ草、すべりびゆが食用になるとは始めて知つた。かんぞう（デーリリー）は目下私の裏庭で土の中からほんの少し頭を出し始めている。一インチ半くらいのびた時が食べ頃だそうで、少し土の中から白い根の部分を切りとつて煮もの、あえもの チヤプスイ、てんぷら、どのようにでも利用できるそうだ。

辺見さんは終戦一年前、国の政策に従つて二家族同伴して福島県相馬地方に疎開した。ところが土地の百姓さんたち、ヤミ取締りの警察が非常に厳しいので、米や麦はもちろん、いろんな野菜類も買つてくれず、大困りしたとき、かねての研究に物をいわせて、借りている家のまわりに、まるでカーペットをしいたように芽を出し始めているかんぞうの新芽を発見した。ああ助かつた、これある限り死なずにすむ、これをたべながら、収穫の早い二十日大根、小かぶ、小松菜などをまいて、七月中頃収穫できるポテトまでどうにか食いつないで行ける、——と考え、その通り実行した。

すべりびゆという草は手入れの悪い畑に七月、八月頃生える。松葉ぼたん、つまりポチユラカの一種で、ポチユラカの花にくらべてまるで貧弱な、有るかないかの小さな花がさき、然し種はそつくり同様に極めて小さな黒い種子である。クキは根元から横にひろがつて赤茶色、葉は厚つぼつたくて水々しく、クキ葉共につやがあり、引抜いておいても一向に枯れることなくそのうちに雨でも降れば又根づくというやつかいな代物。これが全草食用になるのである。然も相当の味であるというから恐れいる。

たんぽぽのおひたしは書うまでもなく、ほろにがい味が何ともいわれぬものであり、その根をキンピラにするとこれまたすこぶる美味である。

日本で生れ育つた人なら片栗粉を知らない人はないだろう。病人用に欠かすことのできない食物だとされている。これは深く地中に入つている小指大の根からとつたスターチであるが、その葉も花も大変おいしいものだそうで、日本には一種しかないのに、カナダには三種類あつて園芸用にもされ、白い花のさく片栗は美味だといわれる。これは英語で Dog's tooth Violet という。

このほか早春の野草で一般に知られていると思われるものにハコベ、ギシギシなどがある。

木の芽でたべられるものはサンシヨウ、ウコギ、ニワトコぐらいと思つていたら、まだほかにおいしいものがある。その第一は、タラの木の新芽で Aralia という、やはりカナダの山野で見つけられるそうだ。私はこの写真をみて、どこかでみたおぼえがある。山で働く人は、フキのとうみたいに芽が出た頃つみとつて火でやいて味噌をつけて食べる。この木は日本全土にわたつてみることができるそうで「蛇のぼらず」「鳥とまらず」という別名があり、枝分れが少い、のつぺらぼうの木だという。

辺見さんは桑の葉もたべている。猫属の大好物マタタビもオンタリオ州の山野又は庭にある Actinidia というのであるが、この実を焼くと三丁四方の猫が集つてきて、ごろごろとノドをならして狂い回るという。勿論人間にも有用な食物とされ葉茎上から四五枚の所からつみとつて、好きなようにしてたべればいい。つまり煮たり油でいためたりてんぷらにしたりゴマや味噌であえたりというわけである。

皆様の御支援深謝

本紙の努力と奉仕を御支援下さる次の方々からの御寄付を深謝申上げます

ニユーカナデアン

△レイモンドの村木清一郎氏 本紙発展に

△ドンミルスの中村ジヨージ氏

△トロントの熊谷しづ夫人 故良人捨吉氏の記念

△トロントの山村スミ夫人 故良人政宵氏の記念

大切な所得税についての情報

お金を儲ければ申告しなければなりません。ということは毎年一回、オタワの歳入省の税務部に所得税の申告をすることを意味するものです。

カナダ在住のすべての人に許されている控除額および個人除外額を上回る収入を一九七五年に受け取れば一九七六年四月三十日までに（T-1 個人所得税）の申告をしなければなりません。もしタキス書式を受け取つていない場合は最寄 の郵便局から入手してください。

タキス書式は根本的にはあなた自身を証明し、あらゆる収入額を記入し、許されている控除額および免除額を収入額から差し引 てタキスを割り出すことなのです。そうするために、あなたの書式と共に、所得税ガイドが封入されてありますので、それを使えばよろしい。

大切なことは所得税を申告するに当つて正当に、そして正確にすることなのです。第一に、あなたの雇主から受けるT-4・スリツプの記録だけでなく、一年間にわたつて、その他から得 収入、たとえばチツプとか、サービスに対するお謝金など、友人や親族に貸したお金の利子とか、あなたが受けた家族手当金なども収入の部に記入することです。

すべての控除額 および免除額を 有効に使うことです。たとえば、あなたがカナダ国内に住んでいる誰かを扶養している場合（カナダ国外にいる者も、カナダに住んでいる者として扶養者の資格を持ちます）その人をあなたの個人的免除として申告することができます。もし扶養者がカナダ在住者でない場合、あなたは（T.I.E-N.R）という書式を地方税務所から入手した上記入してあなたの所得税申告と共に送ることです。この場合、扶養者の姓名・住所・年齢を書式のなかに記入しなければなりません。

正確な情報を適当な欄のなかに書き入れ、計算を正確に、幾度も間違つていないかをチエツクし、さらにガイドと照らし合わせて下さい。

それでも困難を感じる場合は、地元税務所に電話して下さい。あなたが必要とする援助を喜んで提供してくれます。地方税務所の電話番号と住所はタキス・ガイドの裏に列記されています。あなたの所得税申告は一九七六年四月三十日の夜半までにメールしなければならないことを忘れずに。

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Hon. Bud Cullen Minister

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L'hon. Bud Cullen Ministre

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政權交代か 國會解散か 政局困難
世論調査結果は自民黨に不利

〔東京時事〕河野参院議長は今週、福田副総理、大平蔵相と當面の政局について懇談した。席上、河野議長はロッキード事件で混迷の度を深めている今後の政局について「今国會の乗り切りはむずかしい」との感じを述べるとともに「場合によっては指揮官交代（三木内閣退陣による新体制）か國會解散しかなくなるのではないか」と、情勢次第では議辞職、解散に追い込まれるとの見通しを明らかにした。これに対し両相は具体的な見解を述べなかったといわれるが、この河野發言は今後、政局に極めてきびしい見通しを述べたものであり、党内外に波紋を呼ぼう。

民間の世論調査機関「政治廣報センター」が今週發表した世論調査結果によると現時点で選挙が行われた場合の自民党の獲得予想議席数は二六七。定員増で次回から五一一となる衆院では自民黨は閣僚を出すと過半数を維持できなくなるとの結論が出た。

ロッキード問題が選擧の結果に影響することは自民黨としてもすでに覺悟の上とはいえ、改めて大きなショックとなりそうだ。調査はロッキード事件が發生した直後の二月八日から十五日まで、東京都をふくむ一都二縣で二、八〇〇人を對象に行われた。

河野發言 首相けん制か

〔東京時事〕河野参院議長の「三木内閣の交代、国會解散か」との發言は福田副総理、大平蔵相といき実力者との會談で行われたこともあって、政府・自民党内に複雑な反應を呼んでいる。

自民党内の見方は大きくいって、三木首相へのけん制球とするものと、ポスト三木を意識したものと推理に二分される。ロッキード事件で事態が極めて重要な段階に來ていることから、これまでのような首相の『獨走』の姿勢を改めさせることを意識したという見方である。

新大使着任

〔東京〕駐日カナダ大使ブルース・ランキン氏は今週、皇居に天皇陛下を訪れ、信任状を提出した。ランキン大使はカナダ原子力議長となったロス・キャンベル氏の後任者である。

違反斷定 送檢へ 兒玉譽志夫を

〔東京時事〕警視廳特捜本部は今週、兒玉譽志夫の供述ど、これまでの内偵でつかんだ事実とをつき合わせて検討した結果、兒玉を外國為替および外国貿易管理法（外為法）違反と断定した。

同本部は今後更に兒玉に對し數回の臨床取調べを予定しているほか、ロッキード社とのコンサルタント契約締結に立ち会ったとされるジャパン・ピー・アール社前社長、福田太郎氏に對する臨床取調べも行うが、近日中にも兒玉を同法違反容疑で書類送檢できる見通しである。

政府批判文の署名者 金大中夫妻逮捕さる

〔東京〕韓国警察は今週、ソウルの邸宅から金大中氏夫妻を突如逮捕連行した。韓国政府が民間の「平和的な批判」に対する彈壓を引き續き行っている証據である。

金大中氏の秘書は「十名の中央課報官が金氏夫妻宅を突然おとずれて連行したのち、二、三名が居残って家宅捜索を行ったが、なんらの物件もさがし得ず引揚げた」と記者團に語った。金氏夫妻は別々の自動車に乗せられ、どこかに連れられていった。

金大中氏は去る三月一日の記念礼拝中に朗讀された「朴大統領の辞任と韓国の民主々義復活」を訴えた聲明文にサインした十二名の有力者の一人で、このため逮捕されたものとみられており、すでに十一人の署名者が監禁されている。

日本 は反朴の八グループの連合團体が金氏及びその他の逮捕された韓国の有力者の即時釋放を呼びかけている。

佛語公用 言語法を批判
クベック州の政治的失敗だと

〔クベック〕ツルドー首相は先週末、クベック州のボラッサ首相と会談後、ク州の連邦自由黨支持者千五百人の聽衆に対し「クベック州のばかげた言語法に業をにやして英語系カナダ人が州外にとび出すようなことがあってはならない」と警告した。

カナダ首相は、クベック州内で二百年間も使い慣らされてきた英語を今後は使つてはいけない、というのは誤りである。我々は歴史を訂正することはできない。フランス語のみをクベック州の公用にするというのは愚の骨頂である。ただ、フランス語を大切にしたい、保存していきたいという氣持はわかる、と述べた。

しかし、ビーシー州の片田舎の英語系人にとってフランス語は何の足しにもならない。息子や娘が將來、高官になりたいというのなら英佛両語に堪能であるべきだろうが、一般市民にとつて、一つの言語で十分であるはずだ。ク州の言語法は「政治的な欠陥」であると批判した。

社会黨大会 成田氏が演説

〔東京時事〕社会黨の第三九回定期党大会が先週東京で開かれたが、あいさつに立った成田委員長は、ロッキード事件について『あらゆる困難をのりこえ、妨害を排して事件の眞相解明を行い、戦後三十年の保守政治の構造汚職にメスを入れることが、今黨に課せられた緊急最大の任務だ』と張調した。

造船で世界一

〔ロンドン〕一九七五年度における造船国のトップは依然として日本であるが、そのわけ前はポーランド、ブラジル、及び韓国などにけずり取られているとロイド海運レジスターは今週報じた。日本は世界造船の四九・六％を占めた。

選擧運動中の世論調査の發表 議会委が强く反對

〔オタワ〕オタワ下院議会選擧委員会は、選擧運動中に世論調査を發表することを禁止することを今週示さした。同委員会を構成する三政党議員はいずれも『世論結果や傾向をこの期間中に公表することはよろしくない』としており、發表禁止が可能ならばそうすることにしたいといっている。

同委員会の委員たちはこの期間中に世論調査することには反對しないが、それを發表することは差し控えるべきだという意見に一致している。

オ州の働ける男女に ウエルフエア與えぬ

〇…今週開会されたオンタリオ州議会、州總督によつて朗讀された施政方針は、目下州政府からウエルフエアをうけている男女で働き得る体力を持つ者には、就職することが第一に强要されることが明らかに示された。

〇 丈夫な身体を持つ者がウエルフエアをうけているのは至當でないという建前から、どんな仕事にでも就くことが必要であるとされそれを拒否すればウエルフエアも受けられなくなるわけ。

〇 現在、ウエルフエア受領者は二十四万人。そのうち約三分の一が大トロント市在住者。昨年度のウエルフエア總額は一億四千万弗。十八才以下の青少年にウエルフエアは與えないようにする方針である。家出を奨勵する結果になることが憂慮されているからである。

統制下に 更に五十万人
全加の小中建設會社ふくむ

〔オタワ〕オタワ政府は国内四万一千會社とその從業員五十万を、賃金および物價規制下に置く權限を今週與えた。マクドナルド藏相はインフレ抑制局の進言を容れ國内の中小企業會社とその從業員を抑制局のコントロール下にいれることにしたと發表した。

これらの会社は主に建設会社で從業員も二十名内へという小会社であるが、從業員はほとんどがユニオンメンバーであることから賃金交渉はユニオンを通すことで抑制局のコントロール下におくことになった。

カナダが約束 東南アジアの援助

〔シンガポール〕カナダは東南アジア地區の非共產国に對する財政的および技術的援助を惜まないと今週、カナダのジエームソン通產相が當地で語った。同大臣はすでにインドネシア及びマレーシア両国とも会談を行い、シンガポールに四日間滞在ののちタイランド及びフイリピンを訪問した。

アラブ解放團に 東京事務所を

〔東京〕日本政府は外交機關の立場を與えないで、パレスタイン解放機構の東京オフイスの開設を認める用意があると今週佐藤外務次官が發表した。かかるオフイスが設置されることは日本とアラブ諸国間の友好增進に役立つものだとしている。

ラビン首相の 辞任迫る運動

〔エルサレム〕イスラエルのラビン現首相は同国の右派野黨の全面的挑戰をうけ辞任・總選擧を迫られている。ラビン首相がアラブ諸国がイスラエルと最終的な和平に達すればイスラエルは更に占領地區の返還もいとわないと讓歩的態度を示しているのが野党攻撃の理由である。